# Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

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## ECCLESIASTICAL HISTORY.

### History of Unitarianism.

We mentioned in our last some of the powerful obstacles, that have prevented the universal restoration of the Unitarian doctrine as far as the Reformation has extended. But notwithstanding these obstructions, he who should give a full and fair history of Unitarianism would have occasion to eulogise the learning, piety, and zeal of many confessors and martyrs to that cause. It has never wanted for warm and able friends and advocates. As early as the beginning of the Reformation, expressions occur in the writings both of Catholics and Protestants, which strongly intimate the existence, even at that period, of doubts respecting the established doctrines. Erasmus has always been suspected with good reason of holding heterodox sentiments, on this subject. From documents too, that remain to us of that interesting people, the Waldenses, we have a right to infer, that *some* among them, at least, dissented from the popular doctrine. But the first men after the Reformation who openly impugned it and taught the strict Unity of God, belonged to that much-abused sect, the Anabaptists. The fire caught and spread. The Unitarians soon became a leading and powerful sect in Poland and Transylvania. They prevailed also in Germany, Holland and the Low Countries; in Hungary, Prussia, Silesia, and Moravia; and soon passed over into England. But in all these places they were followed by a furious persecution. Catholics and Protestants, Lutherans, Calvinists and Zuinglians forgot their differences to unite in waging against this poor and unfriended sect a war of extermination. Even the mild and amiable Edward IV.—"the Josiah of English history"—could sign the death-warrant of Joan Bocher, a pious, intelligent, and distinguished female, for denying the Trinity; but to his everlasting honor be it remembered, that he did it with tears in his eyes, and with those memorable words to Cranmer. "My Lord Archbishop, as in this case I resign myself to your judgment, you must be answerable to God for it."

Under such a merciless and unexampled persecution, is it at all surprising, that the progress of Unitarianism was slow and interrupted? Or will it be regarded as an argument against the system, that it was thus persecuted? Who possessed the true spirit of our religion—those who suffered or those who inflicted the suffering? But though persecution could repress the rising sect, both the force of truth, and the overruling providence of God forbade, that it should utterly extinguish it. The bush was on fire, but it was not consumed. In almost all the places in which Unitarianism originally gained a footing, it has retained a possession to the present time. Our last accounts state, that in Transylvania alone there are nearly two hundred churches. Of this persuasion also are a large proportion of the free continental Baptists, who exist in great numbers in Holland, but especially in Friesland and Utrecht. In Sweden, too, we understand that the rapid growth of Unitarianism is giving much trouble and alarm to the Lutherans in that quarter. We recently stated the progress which the truth is making in Geneva, once the very hot-bed of Calvinism. Germany, from all that we can learn, is still in a strange state of effervescence both in respect to politics and religion; but we are persuaded the result of it will be favorable to liberty and correct thinking. It is hardly necessary to say, that England and America present a still more encouraging prospect, not only as to what has actually been accomplished, but as to the general tendency of public feeling and opinion.—And as for such places as Italy and Spain—it would be about as reasonable to expect to find just views of religion there, as in the very heart of the Turkish dominions.

In sketching the characters of the principal Unitarians who have flourished since the Reformation, an impartial historian would have frequent occasion to notice the unjust aspersions that have been cast upon them by prejudiced writers. Indeed we know of but few causes that have done more to injure Unitarianism, than the single fact, that its story has been told by its enemies; for, this being the case, what else could have been expected, but that a very unfavorable representation would be made. Even Mosheim, though generally commendable for his fairness and candor, forgets what is due to both in his clumsy and ill-digested chapters on the Anabaptists and the Socinians. Nay, we regard it as morally impossible for a man to give a perfectly fair and impartial account of a sect he dislikes and perhaps abhors;—there are so many ways in which he may indulge the leaning and bias of his mind without being guilty of absolute prevarication—in selecting his authorities; in coloring and applying his facts, and above all in tracing the actions he relates to their propable motives. It is in this way that the characters of many distinguished Unitarians have been grossly misrepresented. They have been condemned, unheard and unread, for sentiments which they never held, for motives which they never felt, and for views and intentions that never entered into their thoughts. Charges and insinuations against them, false as they are foul, have been drawn together from sources not entitled to the least respect; and reputable men and even scholars have so far forgotten what was due to themselves, as to adopt and retail them—lending to them their own authority, and by this means giving them a credit and circulation which they could not otherwise have obtained. Those who have had the public confidence have thus abused it—poisoning the ears and hearts of the people. If they have done this in ignorance, we pity them; if they have done it not in ignorance, but to promote the low and sordid ends of a party, we pity them still more. We only wish for a fair and impartial history, in which these calumnies may be exposed, and the shame of them sent home where it belongs.

Let the truth be known, and there is no sect which has so much reason to be proud of their history. In every age numbers of their persuasion have been pre-eminent for their talents and learning and virtues. They have always too, as a sect, been before their age as the assertors and defenders of civil and religious liberty. The best defences of Revelation against the attacks of infidels, and those which are appealed to by our opponents themselves as standard works, have been written, with scarcely an exception, by Unitarians. They have often wrung warm praise even from their adversaries, for the able and dispassionate manner in which they have maintained their cause. They have always been distinguished for adhering to plain scripture to the neglect of mystical interpretations, and often in direct opposition to prescriptive authority and traditional usages. It should also be mentioned to their honor, that they have signalized themselves from the beginning as the strenuous advocates of peace, and of a pacific and unresisting disposition—many among them holding to the extravagant opinion, that a resort to arms is never justifiable even in case of self defence. In consistency with the same spirit, they have confined themselves almost intirely in their preaching to practical subjects, avoiding such as might exasperate the feelings and produce dissentions among brethren. As a sect, too, there is none whose history, from its very commencement, has so seldom been disgraced by acts of bigotry and intolerance, or by the excesses of superstition and fanaticism. And as for their zeal, the strictness of their principles, and their confidence in the justice of their cause, let their constancy under every variety of suffering and oppression bear witness—a constancy, which proved to the satisfaction of Luther himself, that there was that in this heresy which "iron could not cut in pieces, nor fire consume, nor earthly water overwhelm."

All this, a just history of Unitarianism would prove beyond the possibility of contradiction. Another good effect of it would be to reconcile Unitarians to one another, and produce throughout the whole body a greater community of interest and feeling. It would also do away the suspicions and jealousies and apprehensios of many faint-hearted converts, and make them decided and energetic in its support. It would serve as a direct argument in proof of the doctrine;—for only convince men, that Unitarianism has made multitudes virtuous and happy—fortifying them against temptation, cheering them in their melancholy hours, consoling them under the heaviest calamities and bereavements, shedding over the whole of life and even over its closing scenes, the calm and benign influences of hope and confidence. Only convince men of this and more would be done to convert them to the doctrine, than by a thousand volumes of biblical criticism. Nor are we to forget that the moral effects of such a history as we desire would be in the highest degree beneficial and salutary. It is an excellent remark of Lindsey, in his Historical View of the State of the Unitarian Doctrine, that "the history of virtuous and upright minds, and inquirers, after the truth—emerging out of the long night of antichristian darkness—seeking the great Source of being and benevolent Father of all—and, having found him, yielding themselves to torture and death rather than disown him, rather than not confess and maintain and declare to others his transcendent majesty and excellency and superiority to the things he has made—presents the most instructive, awful, and animating spectacle and lesson of all others; tending to inspire the reader with the like unshaken courage, and love of truth, and loyalty to the righteous and moral governor of the world." And while on this subject we cannot restrain our inclination to lay before our readers another extract in point from an eloquent English preacher. "The history of Unitarian martyrs would be an interesting subject. Many have suffered in this country under laws which no longer exist; but some of which have only recently been torn from the statute book which they disgraced. Heavily pressed the yoke of persecution on the necks of our forefathers, and its burthen crushed them to the earth. They fell beneath its overwhelming weight; and it formed their only monument. Never yet have they recived that well-deserved tribute of posthumous applause, which has been the portion of so many others whose names a recording finger has indelibly traced on the pillar of immortality. They have passed without their fame, for our adversaries have told our tale. But their names and worth are preserved in those imperishable records treasured up in the courts of heaven—were traced by the hand of omniscience, and shall one day be unfolded to an admiring world: then shall they shine as the stars, for ever and ever."

## MISCELLANY.

### Reconciliation.

The excellent remarks which follow are taken from a new volume of Sermons by that distinguished theologian, Dr. Paley. These sermons have lately been reprinted in this city, and we recommend them to the attention of those who love sound views of christian doctrine, and forcible expositions of human duty. The title of the discourse from which this passage is extracted, is, Misapprehensions of the Doctrine of Reconciliation

There is, however, a danger naturally adhering even to the very piety with which we cherish the memory of our redeemer, and it is this; it leads sometimes to a frame of mind, and to a habit of thinking concerning religion, and concerning the object of all religion, the Supreme Being himself, which is not justified by reason, or by any thing delivered in the christian revelation. The opinion which I have in view by this caution is, that whilst we contemplate with deserved admiration the exceeding great love of our Lord and Saviour Jesus Christ, we slide into a way of considering God the Father as a being of a harsh and austere character, at enmity with mankind, which enmity was to be reconciled by the blood of his Son.

Now I do not so much say that this is irrational, because it may be allowed, perhaps, that human reason is a very imperfect judge of such matters; but it is unscriptural; it is not that representation of the subject which the scriptures exhibit, but the contrary.

For, in the first place I remark, that God is never *said to be reconciled to us, but we to God.* He is always ready to receive mankind returning to their duty. But the difficulty *was to induce* mankind to return. And in this strain run all the texts in which the term '*reconcile*' occurs. 'We pray you, in Christ's stead, be ye reconciled unto God;' that is, we entreat you, as though Christ himself entreated you, that ye would return to your duty to God. Again, as to be reconciled is to return to their duty, so *reconcile* is to cause to return, or to bring back to duty and obedience those who had deserted; both which I apprehend to be the sense of the term in the following texts. 'It pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, *by him to reconcile* all things unto himself, by him, I say, whether they be things in earth, or things in heaven; and you that were *sometimes* alienated and enemies in your mind by wicked works, now hath he reconciled.' Col. i. 20. Again, Eph. ii. 15, St. Paul, speaking of the Jews and Gentiles, declares, That Christ hath now by his death abolished all distinction between them; that having made of twain one new man, he might reconcile both unto God in one body by the cross; so in other places, God is said *to reconcile us* to himself by Jesus Christ; to be *reconciling the world* unto himself. The preaching of the gospel is called *the word and the ministry of reconciliation.* The same distinction holds concerning some other phrases which occur in the writings of the apostles. God is never said to be *at enmity with us*, or *an enemy to us*, or *alienated from us*, but we are said to be *at enmity with God, enemies to God, alienated from God;* and *all* by the wickedness of our lives. 'A friend of the world,' saith St. James, 'is an enemy of God.' 'You that were sometime alienated and enemies in your mind by wicked works;' so the Gentiles were said to be alienated frem the life of God, through the ignorance that was in them.

I proceed, in the second place, to prove that the redemption of the world, instead of being undertaken by another, to appease the wrath of an incensed and austere God, was itself a thing provided by God; and was the effect of *his* care and goodness towards his human creatures. The texts I shall lay before you, in support of this proposition, are the following: 'God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. Again, in the sixth chapter of the same gospel, Christ speaks, 'I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will who hath sent me, that of all which he hath given me I should lose nothing.' These are Christ's own words; and in what way does Christ describe his office and commission? not as coming of himself to pacify God the Father, who was alienated from and averse to the race of mankind, but as sent by God the Father to reclaim and reform this degenerate race; to save them, by turning every one from his sins, and so to bring those back who were gone far astray from their duty, their happiness, and their God; in other words, Christ's coming was the appointment of God the Father, and that appointment was the effect of God the Father's love. These declarations of our Saviour's own are followed up by many passages in the writings of the apostles, which speak of Christ's coming into the world, of his ministry, and more especially of his death, as concerted and determined of old in the counsels of the Almighty Father. 'Him being delivered,' saith St. Peter, 'by the determinate counsels and foreknowledge of *God* ye have taken.' 'Against the holy child Jesus they were gathered together, for to do whatsoever *thy* hand and *thy* counsel determined to be done.' But the mission of Christ was not only the counsel and design of God the Father, but it was a counsel of supreme love to mankind. 'God commendeth his love towards us, in that whilst we were yet sinners, Christ died for us.' 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also give us all things?' But the text, the fullest and the plainest to our purpose is in the fourth chapter of the epistle of St. John. 'in this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.' 'Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' Now in these various texts you will remark the same thing, which is, that they do not describe the redemption of mankind, as if a milder and more benevolent being went about to propitiate the favor of another who was harsh and austere, who was before incensed at the human race, had cast them off, or was averse to their welfare; that certainly was not the idea which dwelt in the mind of those who delivered such declarations as I have now read to you; but it was all along the design and the doing of that Being, the effect of his love, the fruit and manifestation of his affection and good will.

### The Moral Christian.

The ever memorable John Hales, in a sermon "on dealing with erring Christians," has the following pertinent and just remarks:

Two parts there are that do completely make up a Christian man, a true faith, and an honest conversation. The first, though it seem the worthier, and therefore gives unto us the name of Christians, yet the second, in the end, will prove the surer. For true profession, without honest conversation, not only saves not, but increases our weight of punishment; but a good life, without true profession, though it brings us not to heaven, yet it lessens the measure of our judgment; so that a moral man, so called, is a Christian by the surer side. As our Saviour saith of one in the Gospel, that had wisely and discreetly answered him, "Thou art not far from the kingdom of Heaven;" Matt. xii. 34; so may we say of these men, suppose that as yet they be not of, yet certainly far from the kingdom of Heaven they cannot be. Yea, this sincerity of life, though served from true profession, did seem such a jewel in the eyes of some of the ancient fathers, that their opinion was, and so have they in their writings (erroneously doubtless) testified it, that God hath in store for such men, not only this mitigating mercy, of which but now I spake, but even saving grace, so far forth as to make them possessors of his kingdom. Let it not trouble you, that I entitle them to some part of our Christian faith, and therefore without scruple to be received as weak, and not to be cast forth as dead. Salvianus disputing what faith is, "What might this faith be?" saith he, "I suppose it is nothing else, but faithfully to believe Christ, and this is to be faithful unto God, which is nothing else but faithfully to keep the commandments of God."* Not therefore, only a bare belief, but the fidelity and trustiness of God's servants, faithfully accomplishing the will of our Master, is required as a part of our Christian faith.

Now all those good things which moral men by the light of nature do, are a part of God's will written in their hearts; wherefore, so far as they were conscientious in performing them, if Salvianus his reason be good, so far have they title and interest in our faith. And therefore Regulus, that famous Roman, when he endured infinite torments, rather than he would break his oath, may thus far be counted a martyr, and witness for the truth. For the crown of martyrdom sits not only on the heads of those who have lost their lives, rather than they would cease to profess the name of Christ, but on the head of every one that suffers for the testimony of a good conscience and for righteousness' sake. And here I cannot pass by one very general gross mistaking of our age. For in our discourses concerning the notes of a Christian man, by what signs we may know a man to be one of the visible company of Christ, we have so tied ourselves to this outward profession, that if we know no other virtue in a man but that he has conned his creed by heart, let his life be never so profane, we think it argument enough for us to account him within the pale and circuit of the church; on the contrary side, let his life be never so upright, if either he be little seen in, or peradventure quite ignorant of the mystery of Christ, we esteem him but as dead; and those who conceive well of those moral good things, as of some tokens giving hope to life, we account but as a kind of Manichees, who thought the very earth had life in it.

*Quid est igitur credulitas vel fides? opinor fidelitre hominem Christo credere, id est, fidelem Deo esse, hoc est fideliter Dei mandata servare.

### The Indians.

*From Judge* Story's *Centennial Address.*

There is, indeed, in the fate of these unfortunate beings, much to awaken our sympathy, and much to disturb the sobriety of our judgement; much which may be urged to excuse their own atrocities; much in their characters, which betrays us into an involuntary admiration. What can be more melancholy than their history? By a law of their nature, they seem destined to a slow, but sure extinction. Every where at the approach of the white man they fade away. We hear the rustling of their footsteps, like that of the withered leaves of autumn, and they are gone for ever. They pass mournfully by us, and they return no more. Two centuries ago, the smoke of their wigwams and the fires of their councils rose in every valley from Hudson's Bay to the farthest Florida, from the ocean to the Mississippi and the lakes. The shouts of victory and the war-dance rung through the mountains and the glades. The thick arrows and the deadly tomahawk whistled through the forests; and the hunter's trace, and the dark encampment startled the wild beasts in their lairs. The warriors stood forth in their glory. The young listened to the songs of other days. The mothers played with their infants, and gazed on the scene with warm hopes of the future. The aged sat down; but they wept not. They should soon be at rest in fairer regions, where the Great Spirit dwelt, in a home prepared for the brave beyond the western skies. Braver men never lived; truer men never drew the bow. They had courage, and fortitude, and sagacity, and perseverance, beyond most of the human race. They shrunk from no dangers, and they feared no hardships.

If they had the vices of savage life, they had the virtues also. They were true to their country, their friends, and their homes If they foregave not injury, neither did they forget kindness. If their vengeance was terrible, their fidelity and generosity were unconquerable also. Their love, like their hate, stopped not on this side of the grave. But where are they? Where are the villages, and warriors, and youth? The sachems and the tribes? The hunters and their families? They have perished. They are consumed. The wasting pestilence has not alone done the mighty work. No,—nor famine, nor war. There has been a mightier power, a moral canker, which hath eaten into their heart-cores—a plague which the touch of the white man communicated—a poison, which betrayed them into a lingering ruin. The winds of the Atlantic fan not a single reigion, which they may now call their own. Already the last feeble remnants of the race are preparing for their journey beyond the Mississippi. I see them leave their miserable homes, the aged, the helpless, the women, and the warriors, 'few and faint, yet fearless still.' The ashes are cold on their native hearths. The smoke no longer curls round their lowly cabins. They move on with a slow, unsteady step. The white man is upon their heels, for terror or despatch; but they heed him not. They turn to take a last look of their deserted villages. They cast a glance upon the graves of their fathers. They shed no tears; they utter no cries; they heave no groans. There is something in their hearts, which passes speech. There is something in their looks, not of vengeance or submission; but of hard necessity, which stifles both; which chooks all utterance; which has no aim or method. It is courage absorbed in despair. They linger but for a moment. Their look is onward. They have passed the fatal stream. It shall never be repassed by them,—no, never. Yet there lies not between us and them an impassable gulf. They know, and feel, that there is for them still one remove farther, not distant, nor unseen. It is to the general burial-ground of their race.

Reason as we may, it is impossible not to read in such a fate, much, that we know not how to interpret; much of provocation to cruel deeds and deep resentments; much of apology for wrong and perfidy; much of pity mingling with indignation; much of doubt and misgiving as to the past; much of painful recollections; much of dark foreboding.

Philosophy may tell us, that conquest in other cases has adopted the conquered into its own bosom; and thus at no distant period

given them the common privileges of subjects ;—but that the red men are incapable of such an assimilation. By their very nature and character they can neither unite themselves with civil institutions, nor with *safety* be allowed to remain as distinct communities. Policy may suggest, that their ferocious passions, their independent spirit, and their wandering life disdain the restraints of society ; that they will submit to superior force only, while it chains them to the earth by its pressure. A wilderness is essential to their habits and pursuits. They can neither be tamed nor overawed. They subsist by war or hunting ; and the game of the forest is relinquished only for the nobler game of man. The question, therefore, is necessarily reduced to the consideration, whether the country itself shall be abandoned by civilized man, or maintained by his sword as the right of the strongest.

It may be so ; perhaps, in the wisdom of Providence, it must be so. I pretend not to comprehend, or solve, such weighty difficulties. But neither philosophy nor policy can shut out the feelings of nature. Humanity must continue to sigh at the constant sacrifices of this bold, but wasting race. And Religion, if she may not blush at the deed, must, as she sees the successive victims depart, cling to the altar with a drooping heart, and mourn over a destiny without hope and without example.

Let our consolation be, that our forefathers did not precipitate the evil days. Their aim was peace ; their object was the propagation of Christianity.

# CHRISTIAN REGISTER.

## BOSTON, OCTOBER 25, 1828.

### Bible Societies.

In a late number of the Western Recorder it is stated that a "*Methodist Bible Society* had been recently formed in New York." In connexion with the statement it is sarcastically inquired, by the editor of that paper,—"Is there any difference in the bible, whether circulated by Methodists or Presbyterians?"

To a person unacquainted with any circumstances of the case the inquiry seems a pertinent and plausible one, and we know not that it would not seem still more pertinent, if the light of circumstances were thrown upon it. For ourselves however, we are not prepared hastily to decide on the subject, or to impute anything like blame or haste to so important a step of this respectable body of Christians. They doubtless have reasons which satisfy themselves of the propriety of the step they have taken. They are not however bound to disclose these reasons, unless they relate to the character of the American Bible Society, and are of such a nature as justly to impair the confidence of the community of contributors to this Institution, in the faithfulness and impartiality with which its affairs are managed. In that case, the reasons for this measure belong to the public. Facts should be stated,—errors and abuses, if they exist, corrected,—or the public confidence be withdrawn.

We hope,—and we have a claim to hope and expect better things of the managers of an institution in its nature of the most noble and generous kind, and professedly founded on the most enlarged and catholic principles. We acknowledge however, that we are not without our fears, that some blame attaches to the managers of the institution, since we can hardly suppose that a slight cause would have driven so large a body of Christians of a peaceable and forbearing temper to separate from the national Society.

These fears are strengthened by what we have learnt of the facts which not long since, led the Methodists to separate from the national *Tract Society*, and to form one of their own.

Though, as we stated above, the public may have no claim to the reasons for the measure, to which we have alluded above, yet it seems to us not improbable that they will be made public. We shall look for them with some solicitude.

### Infidel Publications.

Under this head it was stated by a correspondent in a late number of the Register, that an association of professed infidels had been formed in the city of Now-York, where they were issuing tracts and publishing a newspaper; and that agents for the paper were appointed in various parts of the country. The only one named in New-England was Mr. John Webster of Portsmorth. The communication here alluded to has since been published in the New-Hampshire Observer, at Portsmouth, with the following additional paragraph, by the editor.

"We are happy in being able to state" says he, "that Mr. W. referred to above, finding probably the atmosphere of Portsmouth, not sufficiently congenial with his principles and feelings has removed from the town and the State."

### Missions.

At a late meeting of the American Board of Missions, at Philadelphia, it was resolved that provision be made, under certain restrictions, for the support of infirm missionaries and their families, who were removed from their missionary labors by the approbation of the Committee.

An abstract of the annual report of the Board has been published, in a Philadelphia paper. In the account of the American mission at *Bombay* few details are given. We are only told generally that the number of hearers at the mission chapel was on the increase. The press is engaged in furnishing copies of the New Testament, school books and religious tracts. There were 24 schools under the care of the mission, containing 1499 boys, and 86 girls, besides 10 other schools exclusively for females, containing 380.

The mission at *Ceylon* has five stations. We should judge that the principal reliance of the missionaries for success is now placed on the schools. But little is said of preaching. The whole number of free schools at the different stations is 93, containing 3380 boys and 942 girls,—in the whole 4322.

At *Malta* a mission press is engaged in printing tracts for circulation in the neighboring regions. *Sixty-two* tracts have been published in Modern Greek. 43 in Italian and 1 in Graeco-Turkish.

The mission at *Beyroot* is vehemently opposed, by bishops, patriarchs &c. It is called in the report, "the enmity of the ungodly, against the gospel and its heralds." It is to be noticed generally, that the more corrupt forms of Christianity are generally adhered to and defended with a tenaciousness and bigotry increasing in proportion to the deviation from its original truth and purity. The Christianity of the *holy land*, is in its lowest form, and quite undeserving the name. Whether the opposition excited is against corruptions of Christianity which the missionaries carry with them,—as has been the case in India, we are unable to say. It may be partly this, in connexion with a too exclusive and unyielding manner in the missionaries ; though we doubt not that it is principally to be attributed to a bigotted attachment to a corrupt faith.

At the *Sandwich Islands*, the only place where any very noticable success seems to have attended the missionary efforts of the Board, the progress is represented as "steady and encouraging." Great, and we think very just complaint is made of the interference and vitiating example of those connected with foreign vessels which touch at the different islands.

In our western country there are missions among the Cherokees, Chickasaws, Choctaws and Osages. Among the Cherokees a mission has been established eleven years. There are schools at eight different settlements, and we are told that more than 500 have attended the schools within ten years. At several of the other stations much good is represented as having been effected by the missions, as well in regard to civilization and the progress of general knowledge, as in respect to morals. Much complaint is made however of a prevailing fondness for intoxicating liquors ; and we are told that at some places, theft, lying, gambling, polygamy, &c. generally prevail, and that they even ridicule all religious considerations.

### Bangor Theological Seminary.

The Trustees of the Bangor Theological Seminary have employed an Agent to travel through the principal towns in the State of Maine, for the purpose of soliciting funds for the benefit of the institution. The particular objects for which the funds are solicited are, 1, To obtain a Permanent Fund to support the Professor of Biblical Literature and Sacred Rhetoric, 2, To erect a building for the Students ; 3, To defray the current expenses of the institution. For the *first* purpose $12,000 are wanted ; for the *second*, $6000 ; for the *third*, the amount is indefinite. The current expenses of the year are estimated at $4000, and we are told that the certain sources of income are not sufficient to raise more than one forth part of that sum ; and that the deficiency of past years has left the corporation considerably in debt.

### Bible House.

A new house has been recently erected in New York, for the use of the American Bible Society. It is 40 feet square and 4 stories high besides the basement. In this building 20 common printing presses and 8 power presses, which are equal in amount of work to the first named 20, are in constant operation in printing copies of the Scriptures. The former house built by the Society is now used principally as a bindery. In the printing office, bindery, and the offices connected with the establishment, *one hundred and eighty-seven* persons are employed in the business of preparing and issuing copies of the Scriptures.

### American Tract House.

The American Tract Society have a house in New York, erected purposely for the business o printing and publishing tracts. They have 10 common presses and 4 power presses, equal to 20 in the whole, in constant operation, and 110 persons in constant employ in printing, preparing and sending forth tracts.

*Methodist's in England.* It is reported that serious dissensions exist in England among the Methodists. They are said to have originated at Leeds, and were in reference to the erection of an Organ. The friends of the organ have succeeded and taken the name of "Wesleyan Protestant Methodists." The seceeders in Leeds alone are represented as amounting to 2000. It is not to be supposed that a local controversy will occasion a general schism in this church, though it may greatly interrupt their religious progress.

## ORIGINAL COMMUNICATIONS.

For the Christian Register.

The editor of "the Spirit of the Pilgrims" seems to mistake the meaning of Dr. Lowell, in his late Sermon; or rather, he wishes to evade the drift and tenor of the sermon, and to prevent if possible its being considered applicable to the creed he adopts, and the spirit, with which he advocates his own system. It appears to me very plainly that Dr. Lowell's design was to check all bitter controversy on the subject, and the censorious, anathematizing spirit of those, who refuse the Christian name to all but such as embrace their particular views. Dr. Lowell considers it highly improper for any one to say, that he fully understands the subject, so as to authorize him to condemn all who do not receive and profess his statement. Now, I ask, to whom does this apply? who is it, that dogmatize, that attempt to dictate, and that anathematize all who will not subscribe to their creed? It is the Trinitarians. It is they who say Christ is God—that the messiah, who was sent by God, and anointed and assisted by God to fill the office of Mediator and Redeemer, was God himself—That there are three persons in the god-head or divinity; and yet that these three are but one. These are the men who are rebuked, and censured by Dr. Lowell for their temerity and dogmatism; and by being wise above what is written or revealed. It is *pretended*, by this writer, that Dr. Lowell is on the side of Orthodoxy and trinitarianism, because he speaks of the connexion of Deity with Christ as inexplicable or mysterious. But most Unitarians admit this. Dr. Lowell does not contend that Christ is God; or that three are one.—He only insists, that the manner in which the Divine Spirit, or the Deity dwelt in Christ, is not revealed; that it is not, therefore, a matter of faith, that is essential—and that all who dogmatise and anathematise about it, as many trinitarians do, are mistaken, attempt to decide in a matter which they do not understand, and assume the prerogative of the Almighty, who only can judge, how far error in judgment or opinion is sinful or not.

Dr. Lowell says, he thinks the manner in which the Deity dwelt in our Lord, or, in other words, the nature of Christ, is not revealed, and cannot be fully understood by us. That it is mysterious, and cannot be fully explained. But to this, the writer objects. He says, we may understand it, and that it is revealed. He dislikes to have it said to be inexplicable. Can he explain it ? Besides, when the Trinitarians are called upon to explain the subject of the Trinity, as they require it to be professed and received, they always complain of this, and say it is a mystery, and they ought not to be asked to explain. But I repeat, all that Dr. Lowell says is, that the nature of Christ, or the connexion of the Deity with Christ, is unrevealed, and therefore all bitter controversy on the subject is unavailingt and improper.

Now, Mr. Editor, I am a Unitarian. But I like Dr. Lowell's views and remarks. I am a firm believer in the Divine Unity. I believe there is but one God ; and I reject the Athanasian creed, as a human composition, contradictory, unscriptural, and immoral. And I think, that but for the dogmatising, overbearing, and sophistical essays of Trinitarians, there would be peace and joy in the church of God.

Alpha Beta.

For the Christian Register.

Mr. Editor,—

I remember one of your correspondonts, some few weeks ago, spoke in very severe terms of disapprobation of "Pollok's Course of Time." Replies were made to the remarks of the writer, by some one who thought much better of the work; and who was disposed to recommend it, though in qualified terms. I have lately read that poem; and I confess I could find but little to commend. The writer has been compared to *Cowper;* but very unjustly, in my estimation. If *Cowper* had some views, in which I could not coincide, still he was mild, humble, and candid. But *Pollok*, not only has all the revolting doctrines of Calvin; he is Antinomian, and thus, as *Robert Hall* says, follows up the Calvinistic tenets to all their horrid and dangerous consequences. This is his description of a *converted* man, of a Christian, *renewed* in heart—

"A heart by God's *renewing* spirit touched--
A *Christian* heart, awaked from sleep of sin.
Will, passion, reason; hopes, fears; joy, distress
Peace, *turbulence*, simplicity, *deceit;*
Good, ill; corruption, immortality.
A temple of the Holy Ghost, and yet
*Oft lodging fiends*—the dwelling place sf all
The virtues—charity and truth,
Humility, holiness and love;
And *yet the common haunt of anger, pride*
*Hatred, revenge, passions foul with lust:*
Allied to heaven; yet *porleying with hell:*
A soldier listed in Messiah's band,
Yet *giving quarters* to Abaddon's troops:
With seraphs drinking from the well of life
And yet *carousing in the cup* of death:
An heir of heaven and walking thitherward,
Yet casting back a *covetous eye* on earth
Emblem of strength and weakness, *loving* now,
And now abhorring sin; *indulging* now,
And now repenting sore— *Embearing what*
*He hates*, what most he loves abandoning.
Half saint, and *sinner half*, commixture strange
Of heaven, and earth and *hell.*"

This passage is from the Course of Time recommended by the Calvinists—and is this the doctrine of the gospel—is it a doctrine according to godliness ? No. It teaches that the *regenerate* heart, even in the opinion of the Calvinist, "as full of pride and deceit—lodging fiends ; as the common haunt of hatred, revenge, and passions, foul with lust—as parleying still with hell—giving quarters to devils ; carousing in the cup of death—embracing what it hates," &c. Now, I ask, most seriously, if this is the Calvinistic doctrine ? If this is the doctrine of grace, in the view of the Orthodox ? If it be, I am astounded, shocked. Here is Antinomianism, in its worst form. No wonder a substitute, an infinite sacrifice, is necessary to save such characters.—But let it be considered that the *true* gospel teaches no such doctrines—It requires us to be pure, holy, self-denying ; and assures us that they who sow to the flesh shall of the flesh reap corruption and death.

Alpha Beta.

For the Christian Register.

### Orthodox Doings.

Mr. Editor,—

It must be known to many of your readers, that early in January last, a Society was formed in Norfolk county, Mass. for the distribution of Bibles and Testaments, especially in supplying the wants of the destitute in said county. The society is called "The Norfolk County Bible Society." The second article of its constitution stands thus—"The Bibles and Testaments to be circulated by this Society shall be *without note or comment*, of the version now in common use"—a very wise provision certainly, so far as it relates to *votes* or *comments*. I presume that the public had confidence enough in those, to whom the managements of the concerns of the society were entrusted, to suppose that this provision would not be violated ; and that it has not, therefore, watched over their proceedings with any degree of jealousy. But how has this confidence been rewarded ? Let facts speak. *Out of the* FIVE *varieties of Bibles and Testaments circulated by order of the Executive Committee,* THREE *are accompanied with a short comment, or table of contents, of the nature of a comment, prefixed to each chapter.* These comments, as might be expected, in several instances, partake of a party character. Take, for example, that prefixed to the first chapter of John's Gospel. "*The divinity, &c. of Christ.*" The executive Committee, who have "the management of the funds, and the distribution of the Bibles," consists of three, two of whom belong to the party called Orthodox, and who, of course, control the whole proceedings, and are consequently answerable for this violation of the constitution of the society, and abuse of public confidence. To the single Unitarian member no blame attaches, as he would always be out voted. Now what are we to think of these doings ? I am unwilling to call them by the harsh name they seem to me to deserve. Are the principles of common honesty discarded ? have they grown obsolete. in these days of religious excitement and contention ?

I have no motive in these remarks except to put the community on their guard against similar impositions. For the past there is no remedy. In the county of Norfolk, the Bibles and Testaments in question, have been circulated in every town except one, if I am rightly informed, and in most of those towns, offered, or meant to be offered, to every family. Let those, who are desirous of diffusing the Scriptures without human additions, in future be watchful. Trust not to written constitutions. Norfolk.

For the Christian Register.

Mr. Reed,—

A few days since, I noticed the following article in the "Church Register," an Episcopalian print published in Philadelphia.

"*Ram Mohun Roy.*— The readers of the Register may recollect occasional references on our pages to the character of this celebrated individual. It has been repeatedly alleged, in some of the Unitarian publications of our country, that he is a convert to Christianity ; and some of his works have been republished at Boston. He is, we believe, a member of the unitarian association at Calcutta, but we have denied that he has had any claim to be considered a Christian. Indeed, this, in effect, has been admitted in the Boston Christian Examiner. A letter from a highly respectable missionary at Calcutta, has just been put into our hands, from which we have been allowed to make the following extract in relation to this individnal, and Mr. Adam, the unitarian missionary.

"You inquired in your letter more particularly about Mr. Adam's proceedings. Nearly all that I know about them you will find in a small publication of his, which is in the parcel ; you will be pleased with the compliment which he pays therein to the Bible association and to the professors of evangelical religion. I am happy to say, that as far as I can ascertain, he is doing very little harm. He delivers Socinian lectures on Sundays, which I understand are very thinly attended. Not a single native, as far as I know, has yet been baptized by him. Even Ram Mohun Roy, though he lays claims to the name of a Christian, and acknowledges the permanent obligations of submitting to water baptism, is still unbaptized. He has not published any thing, so far as I know, for a length of time, except a Bengalee Grammar, in English, a very useful work. It is generally supposed that Mr. Gordon, and Mr. Adam, assisted him in the first theological works which he published, but his last work of that nature, his Final Appeal to the Christian publick, is such a poor production, that I suppose it mostly his own. Mr. Adam is too good a scholar to make such gross mistakes as abound in that work. Mr. Gordon is still one of the principal supporters of Socinianism in Calcutta ; but he has several coadjutors whose names you will find in the above named publication."

These paragraphs, replete as they are with misrepresentations, have, by following the law of natural affinities, found their way into the leading Orthodox newspapers, and into the Episcopal Watchman, published at Hartford. They contain charges and insinuations intended to diminish the influence of distinguished Unitarian Christians, supported, in the case of one of them, by the alleged authority of a Unitarian periodical; and the New-York Christian Observer and the Boston Recorder copy it of course.

Rammohun Roy then, has "no claim to be considered a Christian," and this, "in effect, has been admitted in the Boston Christian Examiner !" And this the Rev. G. Weller, Editor of the Church Register, has presumed to say with a copy of the Christian Examiner in his hands, without having first annihilated all other copies in existence ! This, too, the prints abovementioned have not hesitated to say, by transferring the article just quoted to their own columns without one doubting word. The fact is that the Examiner has never, expressly or by implication, admitted for a moment that Rammohun Roy "has no claim to be considered a Christian." It has uniformly asserted the contrary. In Vol. iii., No. v., the Rev. Mr. Weller will find an article of some length, written expressly to prove from Rammohun Roy's writings, that he is a Christian; and there is not, to my knowledge, a sentence in the work, which by any torture can be made to countenance any other opinion. The papers abovementioned are therefore bound, by all the obligations of truth and honor, to counteract the impression given by the Rev. Mr. Weller, or produce their evidence to support it.

The assertions of the "highly respectable missionary at Calcutta," are entitled to no more credit than those of the Church Register. I have letters before me which make it clear that Mr. Adam's "Socinian Lectures," as they are called, if "very thinly attended," are as well attended as most other religious exercises in the city, whether conducted by members of the Establishment or by Dissenters. As to the assistance Rammohun Roy is "generally supposed" to have received from Mr. Gordon and Mr. Adam in his theological works, it is not the first time we have had occasion to notice the insinuation that he is not fully and exclusively entitled to the credit of their authorship. The Rev. Mr. Weller himself, had he consulted the pages of the Examiner, with which he makes so free a use, might have seen, that similar statements made by a Mr. Newton at a public meeting in Boston, had been met by unequivocal evidence of their utter want of the least foundation in truth. It was stated in the Examiner that letters to this effect had been received from Mr. Adam and Mr. Gordon themselves.—Mr. Gordon's language was so strong and indignant, that from motives easily understood, we refrained from publishing his letters at the time; but, if necessary, they must be given to public without regard to the feelings of individuals.

Respectfully yours,

*The Editor of the Christian Examiner.*

For the Christian Register.

### Infant Schools.

Mr. Editor,—

We derived much satisfaction, a few days since, from a visit at the Salem Street Infant School. To us, who were drilled in the good old hum drum way, the method here pursued seemed very unlike a school. We were soon convinced, however, that several most important processes were going on.

The teacher's design seemed to be to *invite* rather than to *compel* attention ; to awaken *thought* rather than to load the *memory* ; and, in one word, to develope the whole mind and heart, rather than a few of the properties of either.

The results, of course, cannot be so immediate or imposing as may be produced by the more common mode of teaching ; but it is obvious, that in the end they will be incomparably more valuable.

Having heard that the children were from the *poorest* families, we were the more surprised at the evidences of mental and moral life, which they gave ; and their clean, healthy, and happy appearance, presented a most grateful contrast to what we could easily imigine it to have been previous to their attendance at this school.

Infant schools have risen greatly in our estimation since our visit to your city, more particularly to the Infant School in Salem Street. The method here pursued is an improvement, we think, in some important particnlars upon any we have seen, or of which we have heard. It is less mechanical, more true to nature. It comes nearer than any any other method to being a substitute for, (what cannot be wholly supposed) the care of a judicious, sensible, pious *mother.*

A Visiter.

For the Christian Register.

### Dedication.

On the 15th inst. the new Church erected by the second Congregational Society in Raynham, was solemnly dedicated to the service of the *only true God*, through the *only Mediator Jesus Christ.* The exercises on the occasion were highly interesting and appropriate. Notwithstanding the inclemency of the day, the house was well filled by an attentive and respectable auditory. The services were introduced by an anthem. Rev. Mr. Goldsbury of N. Bridgewater, read selections from the scriptures. Rev. Mr. Clark, of Norton, made a very pertinent and impressive dedicatory Prayer. Rev. Mr. Huntoon, of Canton, preached an eloquent discourse from Isaiah ii. 3.—His object was to show the adaptation of *Public Worship*, 1st, to the improvement of *our social dispositions* ; 2d, to the improvement of *our minds* ; and 3d, to the improvement of *our lives.* The speaker was listened to throughout with the most *marked attention.* Parts of his discourse were exceedingly eloquent, and will not soon be forgotten.—Rev. Mr. Hamilton, of Taunton, concluded the exercises of the occasion with Prayer.

This occasion could not fail to awaken a deep interest in those acquainted with the peculiar circumstances of this society. Many of them are aged servants of God who have almost literally been driven from the

house which their fathers built, and in which they worshipped, by a species of *pious deception*, the most gross and unpardonable—a *deception* which *all* who have knowledge of it, both *liberal* and *orthodox* join heartily in reprobating. Perhaps there is no *liberal society* which has a stronger claim on the sympathy and aid of their brethren, than this in Raynham. They seem almost invested with a right to demand countenance and support from those whom Providence has preserved from such severe trials and sacrifices. Their numbers are few. They are a little band of well-informed, sincere, and devout christians. They have, without any assistance from abroad, completed a very neat and commodious edifice for *public worship*. At present they are unable to support a *stated minister* among them, but they think they have reason to hope that the liberal clergy in our capital and the vicinity, will interest themselves in their welfare, and occasionally impart to them a word of *counsel and exhortation*.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY

LEVI LINCOLN,

*Governor of the Commonwealth of Massachusetts.*

A PROCLAMATION

*FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.*

The ingathering of the Fruits of the Earth has annually been recognized, by the citizens of this Commonwealth, as a fit occasion for public acknowledgments to almighty God for the Bounties of his Providence, and for united expressions of pious gratitude for the manifestation of his sovereign Power and Grace.

On the completion of another revolution of the seasons, I do, therefore, with the advice and consent of the Executive Council, appoint THURSDAY, THE TWENTY-SEVENTH DAY OF NOVEMBER NEXT, to be celebrated with THANKSGIVING and PRAISE, throughout this Commonwealth, for the various and rich enjoyments of the past year. And I do recommend to Ministers and People of every Religious denomination, to assemble in their respective congregations, on that day, that, with hearts animated by offices of social worship, to a sense of their dependence upon the Creator and beneficient Ruler of the Universe, they may offer to him the adoration and homage, which are due to his Holy Name and Attributes.

It becomes them, more especially, on such an occasion, to recount the Favors, which they have received of his unmerited goodness.—That life is rendered dear by the many blessings with which its bestowment and preservation are accompanied. That the cultivation of a moral capacity is encouraged, by those higher and nobler views of intellectual attainment, which Science and Learning and Religion unfold. That the revelation of the will of God, through the mission und ministry of his son Jesus Christ, gives assurance of Immortality, offers of Pardon, and hopes of Salvation to the undying spirit of Man.

With devout and fervent gratitude may we bless the Lord, for the unusual Health which has prevailed through the season, for the abundant Harvests which have rewarded the labors of the Husbandman, for the prosperous condition of the great interests of the country, for the peace of the nation, and for the enlarged means and multiplied advantages for moral and Christian improvement, and for the promotion and enjoyment of social happiness.

And while, with Thanksgiving, we commemorate these testimonials of divine goodness, may we be duly sensible of our own unworthiness, and repentant of our many neglects and transgressions. In Prayer and Supplication may we approach the throne of infinite mercy, seeking forgiveness and favor. With our personal desires and wants, may we also commend the interests and prospects of our beloved country to the care of Heaven, imploring of Him, who directs the destinies of Nations, that He would preserve our Domestic tranquillity, give strength to our Union, bless the General and State Governments, and those who from time to time are called to administer them; that our Institutions, and the Rights and Privileges which they secure to us, may be maintained inviolate, for an inheritance, to the latest Posterity.

By sympathy for the Afflicted, and in deeds of charity to the Poor and the Distressed, may our Piety, at all times be approved: and on the day of this appointed Festival, abstaining from amusements and labors inconsistent with its religious observance, may the fervency of our Devotions manifest the sincerity of our ascriptions of Praise.

Given at the Council Chamber in Boston, this twentieth day of October, in the year of our Lord one thousand eight hundred and twenty-eight, and the fifty-third of the Independence of the United States of America.

LEVI LINCOLN.

By His Excellency the Governor, with the advice and consent of the Council.

EDWARD D. BANGS, Sec'y.

*God save the Commonwealth of Massachusetts.*

The following Proclamation has been issued by the Governor of the State of Maine.

A PROCLAMATION,

*For a Day of Public Thanksgiving and Praise.*

By the advice of the Council, I appoint THURSDAY, the 13th day of November next, a day of Thanksgiving and Praise.

Remembering in our benedictions of the Pilgrims who introduced civilization and christianity to this country, the Statesmen and Warriors who asserted its independence, and the citizens from whom their power was derived, let us on that occasion pray that the piety, the virtue, and the wisdom which animated and sustained them, may be followed by a perpetual series of examples and triumphs glorious as were theirs.

Observing the day after the manner of those who were taught the value of their blessings by perils and privations, may we exhibit an humble and devout gratitude for the precious inheritance we are permitted to enjoy;—and, as we received it by the signal favor of God, may we determine that no power shall take it away, except through the special interposition of his Providence.

Listening to our appropriate teachers with the seriousness due a Sabbath service, and treasuring the truth by whomever announced, let us endeavor to gain additional reverence for the pure, gentle, unambitious, forgiving, and philanthropic spirit of our religion; and carry the devotedness of our faith to an effectual amendment of life.

After a preparation thus solemn, may we join around the domestic altar in social communion, in which the primal law of kindred affection shall be confirmed, and friendship, truth, and charity, be pledged anew.

May God grant that the day shall be one of happiness and improvement.

ENOCH LINCOLN.

BY THE GOVERNOR.

## SUMMARY.

*Manslaughter.* We know not whether murder or manslaughter be the appropriate term for the outrage mentioned below; and we are at a loss also to say, whether we should be most moved with pity for the folly of those thoughtless persons who rashly throw their lives into the hands of ignorant and unprincipled pretenders,—or with indignation at the presumptuous wretch who willfully imposes upon the credulity, and recklessly tampers with the lives of his fellow-beings. We copy this from the Bangor Register. And we are the more disposed to aid in making it public, because several instances of the kind have come to our knowledge in this part of the country.

*Beware of Quacks!*

Died in Bangor, Mrs Pike, wife of Mr. Nathaniel Pike formerly of Waterford.

If our information be correct, the deceased fell a victim to ignorance and presumption.

It was stated to us that the deceased was a strong healthy woman; that she complained on Friday and Saturday of a cold. On Sunday she appeared rather more ill, though she got up in the morning, made her bed, and set up some time. At noon she was induced to send for a Steam Doctor. After taking, as our informant expressed it, four or five pukes in quick succession, she appeared much distressed and some deranged, which alarmed her friends. The Doctor gravely told them, that she had some time in her life taken opium, these appearances were no more than what might be expected, for his medicine was battling the opium, and would soon gain the day. Thus, their apprehensions were quieted, and the operations continued, alternately puking, then raising the steam to the highest power, then dashing on the coldest of water; all the while pouring down Cayeene, to keep up the inward heat, till Monday night, when the patient expired.

BOSTON DISPENSARY.

The following extract is from a communication which appeared in the Wednesday's Centinel on the subject of this excellent institution.

For thirty-two years, this excellent institution has been silently and unostentatiously dispensing relief to the sick poor of Boston.

Medicines and advice are furnished, free of charge to all who are unable to procure them for themselves. Unlike many of our charities, it is free (so far as human ingenuity can make it) from the possibility of abuse.

But death is every year diminishing the number of contributors and other societies more importunate though not more useful, are attracting notice. The rapid growth of the city and the great number of indignent foreigners and other poor, require further aid from this institution. Here is an object, about the expediency of which, no good man can hesitate; no sectarian feeling has place or opportunity of existing here.

The Dispensary does not enquire whether the sufferer is of this faith or that, but like the good Samaritan, pours in the oil of medical skill and friendly assistance, wherever it finds poverty and distress to be relieved.

"Blessed is the man who considereth the poor, the Lord will deliver him in time of trouble."

*Election of Members of Congress.* On the first Monday in November, the day appointed by law in this State for the choice of Electors of President and Vice President, Representatives to the 21st Congress are to be chosen. Most of the present members have been nominated, by conventions of the electors of the several districts, for re-election. In others the candidates have been announced without a formal nomination, and in a part of the districts, nominations are yet to be made. The following are a part of the candidates announced: *Adv.*

*Middlesex District*—Hon. Edward Everett. *Worcester North District*—Hon. Joseph G. Kendall. *Worcester South*—Hon. John Davis. *Franklin*—Hon. George Grennell, Hon. Elihu Hoyt, Hon. Samuel F. Dickinson. *Hampden*—Hon. Isaac C. Bates. *Berkshire*—Hon. Henry W. Dwight. *Norfolk*—Hon. John Bailey. *Bristol*—Hon. James L. Hodges. *Barnstable*—Hon. John Reed.

*Fraud on the Post Office.*—We have understood that for some months past, a gang of suspicious gentry has been hanging around our Post Office, the Exchange, &c. We learn that an attempt was made yesterday to obtain possession of funds transmitted through the mail to a merchant of this city. A clerk to the mercantile house alluded to, applied in the course of the morning for letters for his employers, but not having the change for the postage, retired to procure it. During the short period of his absence, an individual applied for the letters, paid the postage, and received them. Shortly after the boy returned and ascertained that the letters had disappeared, of which fact he gave immediate notice to his employers. One of the letters contained a draft for two thousand dollars on the Mechanics' Bank, and information was immediately given at the Bank, with directions to stop the draft, as also any person presenting it.—Scarcely had the information been given, when the draft was presented by a person unknown, who was detained until the true owners appeared, when he was arrested, carried to the Police Office, and fully committed for trial. *NY Gaz.*

*Expedition to the South Polar Sea.* Mr. Reynolds expects to obtain the following information in his South Sea Expedition: first, the nature and the extent of the whale fishery, and its importance to the welfare of our country; second, the extent and character of the sea-otter skin trade; third, the fur-seal skin trade; fourth, the sandal-wood trade; fifth, the ivory sea-elephant teeth trade; sixth, the land animal fur trade; seventh, the feather trade.

The new Turnpike from Taunton to Providence is open to travellers, though it is not completed and the gates are not erected. It reduces the distance between the two towns from 21 to 17 miles, and it is one of the best roads in the country.

*Worcester Canal.* The Spy states that great quantities of coal have been recently taken from the mine in that town, and the quality gradually improves.

The comet, nearest our earth, which last appeared in February, 1826, passed within about twice the distance of the moon. At a future period, it is supposed it will approach much nearer. Lalande says, a Comet, at the distance of 35,000 miles, would produce no sensible effect upon the atmosphere of the earth.

The European philosophers say, that two are to make their appearance there, about the end of November.

Messrs. J. and J. Harper, of New-York, have in press, and will publish, a work entititled *Domestic Duties*, designed, for young married ladies. This work has run hastily through three editions in London, and only a few copies have ever reached this country

*American Minstrel.* A weekly periodical of eight quarto pages, with this title, has lately been commenced at Providence, R. I. by Mr. L. D. Chapin. Four pages in each number are devoted to new and popular pieces of music, and the other four to essays and selections calculated to promote that science.

Till 1822 it was thought impossible for a steamer to ascend the Upper Mississippi. There are now as many as eight or ten steamers engaged in its trade.

Coal, equal to the Schuylkill, has been discovered near the north end of Providence, R. I. while sinking a reservoir.

Mr. Dinneford of this town (says the Providence Journal) has set a worthy example, which we hope may prove a source of profit to him as well as a benefit to the town. He has substituted at his Restorateur *hot coffee* in lieu of intoxicating alcohol. A substitution so agreeable and at the same time so harmless, should be generally encouraged in these days of moral reformation. If a man must, from habit, drink at eleven o'clock, let him drink "Hot Coffee" and patronise Mr. Dinneford.

*Fever River Mines.* These celebrated Mines have *accidentally* acquired their present and very disagreeable name, as we learn from the Missouri Republican. The river near which the mines are situated, in common with many other rivers and towns, in the country, the names of which were derived from some local circumstances, was called by the early *voyageurs*, "Riviere au Feve," or Bean River, a species of which plant they found abounding in that region.—This name has been corrupted or rather *americanized* to *Fever river*—although fevers are much less common there, than in other tracts of the same country.—The original name ought to be restored.

The following quantities of lead were melted at the mines in the following named months:

In June, upwards of 1 100 000lbs.; July, 1 750 000 August, 1 700 000; September 1 500 000.

Information is wanted by the parents of Humphrey Cooper, a native of Great Britain, who has been absent from that country for several years. Address his brother, Samuel Cooper, London, stating his present residence, of whom intelligence to his advantage may be received.

BISHOP CHEVERUS. The R. I. American, of Friday last, communicates the intelligence that Bishop Cheverus, so well known and esteemed in this city, has recently been appointed a Cardinal in the French Catholic Church. *Pal.*

*Brazil and Buenos Ayres.* It appears by arrivals at New-York that a treaty of peace had been concluded between the commissioners of the two powers, and would undoubtedly be ratified by the respective Governments.

Since the above was in type, intelligence has been received which renders it doubtful whether the accounts of peace between there powers, is correct.

*Chili.* A gentleman who lately arrived at Baltimore in the Montezuma, from South America, gives the following account of the state of affairs in Chili.

General tranquility and security prevailed throughout Chili, except to the south of Penco, where a guerrilla party, under the command of a certain Pincheira, was committing petty robberies and depredations. The Government sent an armed force against him, which, after it had, succeeded in its object, would be disbanded there. The last advices from the south stated that Pincheira had been driven over the Cordillers, into the province of Mendoza, and no further apprehensions were entertained in relation to him.

The General Congress of Chili had removed the seat of its deliberations from Santiago, the capital, to Valparaiso in order to be free from the influence of political factions. A motion had been adopted, that a project of a Constitution should be reported within 60 days, and it was expected that it would be prepared within that time. The subject of the improvement of the finances of the country had received serious attention, and although the interest on the English loans had not been paid, yet a majority of the people entertained just ideas of the necessity and propriety of supporting the pledged faith of the country. Large church domains, confiscated some time since by the government, were to be converted into available means for the support of the public credit.

Gen. Antonio Pinto was still acting as Vice-Director of the Republic, but was expected to be elected Director, as soon as the Constitution should be adopted. The improvement of the revenue and custom house laws was a subject which also engaged attention. A treaty between Chili and the United States was soon expected to be concluded through the agency of the Minister of the latter country.

The prosperity of the country generally has visibly advanced; commerce and trade, at Valparaiso particularly, are increasing considerably; and a flourishing state of things may be confidently anticipated."

CHINESE CUSTOMS.

The following account of some of the Chinese customs are from files of the Canton Register, lately received.

In the month of April, generally about the 5th, the *Tsingming* term occurs. Tsingming denotes pure and splendid. This is the season when all persons, throughout the empire, whether rich or poor, repair to the Hills, or *Tumuli*, of their ancestors, to worship.

The rich collect all their kindred to accompany them on these occasions. They kill victims; prepare fruits, cakes and wine, in the greatest variety and abundance; erect a booth on the hills provide candles, incenses gold and silver paper, &c. and assemble by hundreds to sweep the tombs, and return them; They then kneel down, worship, pray and sacrifice to the—we know not what name of their ancestors. The prayer offered runs thus:

"We a multitude of children, grandchildren and other descendants, now, on such a day, have come hither to worship at our ancestors' Tumuli. We pray that by the protection of our ancestors, we may become prosperous: and that their descendants may have constant support."

These ceremonies being ended, they rise up from their knees, to eat, to drink, and to play.

The poor enter into the same ceremonies as far as their means will allow. The observances may take place on any day within a month from the commencement of the Tsingming term. The benevolent perform these rites at graves which cease to have posterity on the spot. In Java, and at other colonies in the Archipelogo, societies are formed to do these Ironors to the destitute dead. And a Chinaman's greatest fear is, that he shall not have posterity to worship at his tomb.

The raiment, gold and silver paper, and the sacrifices, are all supposed to feed, clothe, and enrich the deceased, in an invisible state.

Why the people pray to their deceased kindred as gods, we are at a loss to conjecture; especially as the Chinese Confecionists deny the existence of separate spirits.

At the Tsingming term, those who think their ancestors interred in unlucky places, remove the remains to some other region. The bones are collected, wrapped in a paper, deposited in an urn, and carried to another grave. The old coffin is thrown away. We hear, that at Macan, nearly a hundred bodies have been disinterred, to make way for a new road. The kindred accepted a pecuniary compensation of about six dollars, from the road committee, to remove the bones of their sires. They are at liberty to do so, but Government would not on any account compel them.

*Portugal.* Our correspondent of the N. Y. Commercial Advertiser, informs us that when the ship Mary, Capt. Purrington, left St. Ubes, about the first of September, the country was in a very unsettled state, so much so that the merchants did not think themselves safe. The place was in a complete state of revolution. Several of the nobility had been imprisoned on account of their hostility to Don Miguel. By a letter received from Madeira, it appears that that place was also in a state of revolution, Don Pedro's party was put down; it was also understood to be the same in St. Michaels. A schooner was off the port of St. Ubes shewing no colors, robbing all the Portuguese vessels she met with; had robbbed two and sent them in. She did not touble any other Polent nation.

The Abbe Gregoire, of French revolutionary celebrity, now nearly an Octogenarian, has recently published an epistle on his favorite subject the emancipation of slavery, and proofs of the physical equalities of blacks and whites. It is addressed to the black citizens of Hayti, to whom he gives good advice on the education of their youth, and the cultivation of their intellectual faculties; contrasting their situation with that of millions of the white population of Europe, who, he remarks, have few civil, and no political rights; and advises them to abolish their "military government," as he contends that Liberty has not and never can flourish under it.

England possesses few public libraries, not even so many as Germany; but the valuable libraries belonging to the family seats of Englishmen, are said to be very numerous. Virginia has few public libraries, but many excellent private ones. Boston and Philadelphia contain the best public libraries in the United States

*Russian Literature.* Three new journals, devoted to different departments of literature, have been commenced at Moscow, within the present year. They are called Atenci, Raskii Zretel and Bulletin du Nord. The two former are edited by Russians of the name of Parlow and Kalaidovich.

Prince Leopold has succeded in bringing to perfection that extraordinary exotic, the air plant. It is suspended from the ceiling, and derives its nourishment entirely from the atmosphere.

In the Prussian Universities, during the last winter, there were 5890 students. Of these 1212 were at Berlin.

The University of *Abo* has been removed from that town to Heisingfors, on account of the injury sustained by the conflagration.

## NOTICE.

Those subscribers for the Register whose bills are of one or more years standing, are respectfully requested to forward the amount due.

We have the satisfaction to say that most of our subscribers are prompt and punctual in their payments. Some however, probably through forgetfulness, or a want of reflection, allow their bills to run on several years without attention. We only ask such to consider what would be our condition if all followed their example. The laborer is worthy of his hire. If our paper is worth reading, then it is worth the small sum charged for it—and that promptly advanced as it becomes due.

## NOTICE.

THE Semi-annual Meeting of the *Massachusetts Evangelical Missionary Society* will be held at Rev. Mr. Francis' church in Watertown, on Wednesday next, Oct. 29.

A sermon will be preached by Rev. Mr. Whitman of Waltham—and a collection taken in aid of the Society's funds.

Services to commence at 2 o'clock P. M.

GEO. RIPLEY, *Sec'y. E. M. S.*

Oct. 25.

## MARRIAGES.

In this city, Mr. John Cole to Miss Abigail Bosworth; Mr. James Hooton to Miss Mary E. eldest daughter of the late Horace Bean, M. D.; by the Rev. Dr. Sharp, Mr. Benjamin Spalding to Miss Sarah Warren.

## DEATHS.

In this city, Capt. Josiah Rogers, of Harwich, aged 35, master of the Boston and Philadelphia line schr. Olive.

In Medford, Miss Susanna, youngest daughter of Gersham Tufts, aged 18.

In Salem, Mrs. Caroline W. aged 31, wife of Mr. John Hooper aged 91.

In East Bridgewater, Mrs. Hooper, relict of Mr. Abel Lawrence.

In Abington, 16th inst. Mr. James Dyer, aged 85.

In Northboro', Capt. Timothy Brigham, aged 93.—Seventy years ago (1758) Capt. B. in company with several other young men from that town, marched to Lake Champlain in the old French war, and was with General Abercrombie at the attack on Fort Ticonderoga, the unfortunate issue of which is well known. He was also Lieutenant of the company of minute men, raised in Northboro' at the commencement of the revolutionary war, and which on the memorable 19th of April 1775, marched to Cambridge to bear a a part in the struggle for Independence.

In Springfield, Mrs. Lucinda Dwight Orne, wife of Samuel Orne, Esq. formerly of Salem.

In New Orleans, Mr. George F. Vose, of Leominster, Mass. aged 21.

In Plymouth, 10th inst. Dr. Nathaniel Lothrop, aged XCI. This gentleman's name, it is said, stood next to Dr. Holyoke's among the living alumni of Harvard.


## THE BEATITUDES.

JUST published by BOWLES & DEARBORN, THE BEATITUDES.

The Book entitled "The Beatitudes" is designed to convey religious instruction to children, by stories, and familiar illustrations of some of the doctrines and precepts of our Saviour. If a single child should acquire from its perusal, a better knowledge of the principles of our religion, or imbibe a purer affection, and deeper reverence for its Divine Auther, the mother, who wrote it, will have her reward. Oct. 25.

## ATHENEUM NEW SERIES.

JUST published by John Cotton, 184 Washington, st. "The first number of the Third Series of the Atheneum, or Spirit of the English Magazines."

CONTENTS.

An Octogenarian's Reminiscences of London; A Midsummer-Day's Dream; The Music of the Spheres Elegiac Stanzas; Friar Bacon's Key; Stanzas; To "Beauty;" Moral of a Rose-Leaf; Characters of Contempoary Foreign Authors and Statesman, No. I.—Le Vicomte de Chateaubriand; Peer of France, and Member of the France Academy; Mrs. G. G. Richardson's Poems; Essays on Physiology, on the Laws of Organic Life; Essay I.—Division of Natural Bodies, and General Laws of Organic Life; Picture Dabbling; Latest London Fashions.

SCIENTIFIC MISCELLANY.

Progress of Discovery; Gurney's Steam Coach; Salt as a Manure; Mushrooms, poisonous and innocent; An Astronomer's Dream; Blight in Fruit Trees; Utility of Storms; Discoveries in the Atlantic Regions; The Comet of 1832.

VARIETIES.

Canine Smugglers; Le Kain; Bad Management; Dr. Channing's Remarks on Napoleon; Sir W. Jones and Mr. Day; Marshal Saxe; Wilson; Palm Wine; Education in France; Tales of a Grandfather; Shooting Stars; Mademoiselle Burgoin; Princes; Duelling; Singular Superstitions of the Swiss; Indian History; Eloquence. Oct. 18.

## NEW INTELLIGENCE OFFICE.

THOMPSON BAXTER informs his friends and the public that in addition to his Commission Business, he has opened an Intelligence Office, at No. 190, Washington-street, directly opposite the Marlboro' Hotel, and intends that it shall be so kept as to merit patronage. All Domestics, and Regular Nurses who are in want of employment and can obtain recommendation from their last places, will please call at the above Office and have their names registered. Also those who have Houses and Stores to Let and wish to have them recorded will please call as above.

Oct. 4. 3tis.

## UNITARIAN ADVOCATE.

THIS day published, by BOWLES & DEARBORN, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 2. No. 4. for Oct. 1828.

CONTENTS.

*Miscellany.* The Apostle Peter a Unitarian; Private Devotion; On Misapprehensions of the Language of Scripture; Jewsbury's Letters; Philip and the Ethiopian—An Extract; Harvest Hymn; Analogical Illustration; On Meekness; The Alpine Flowers; Obituary;

*Intelligence.* Church Liturgy.

Oct. 4. 3t.

## NEW BOOK.

MUNROE & FRANCIS, No. 128 Washington-street have just published, a neat pocket volume entitled—

PRIVATE HOURS; by the author of "Evening Hours."

This is a little manual of devotion for every day in the week, and eminently suited for the closet and chamber. 3t Sept. 20.

## TRACT NO. 21—FIRST SERIES.

THIS day published at the Depository, No. 50 Washington-street. Tract No. 21—1st series of the American Unitarian Association, being "A Dialogue on some of the Causes of Infidelity." Oct. 18.

## SUPERIOR PRINTING INK.

MOSES WHITING has constantly for sale at the Counting Room of the Boston Ink Manufactory, No 36, Washington street Boston, BOOK and NEWS INK manufactured by G. Clark,—warranted and on lilberal terms.

I have been using Ink for nine months past on the power presses from the above factory and believe it superior to any in the United States.

Boston July 24th, 1828. JAMES HERROD.

Boston, August 23, 1828.

For some time past we have used in both our job and Newspaper offices printing ink from the above factory, and with cheerfulness and in the utmost confidence recommend it for general use.

TRUE & GREENE.

This paper is worked on Ink from the above factory.

Sept. 6. eop2m

## SHEET ISINGLASS, MICA, OR TALC.

CONSTANTLY for sale at Store No. 89, Cambridge, corner of Blossom-street, opposite Crombie & Mansur's Tavern, a complete assortment of the above article, of all qualities and sizes, suitable for Compass Cards, Lanterns, Stove Faces, &c. which will be sold very low. This article is far preferable, on many accounts, to horn, or any thing of the kind ever offered for sale in the United States. Its resistance to fire, being cheaper, and better calculated for Lanterns, Compass Cards, Stove Faces, &c. renders it one of the most useful articles for those engaged in the Lantern and Mathematical Instrument making business. A fresh supply of the above article just received.

Boston, June 28. ep. 6m

## CLOTHING STORE.

JOHN M. CAMPBELL, No. 69 Ann-street, keeps constantly for sale, a large assortment of Ready Made Clothing, of various descriptions, comprising, amongst other articles, Dress Coats, Top Coats, Box Coats, Plaid Cloaks, Camlet Wrappers and Great Coats; made in any style to suit purchasers, at reasonable prices.

☞ Custom work done at the shortest notice.

Oct. 11.

## LIBERAL PREACHER—*for October.*

JUST published by *Bowles & Dearborn*, 50, Washington st. the LIBERAL PREACHER, No. 4. Vol. 2. for October. Containing a Sermon on the "*Sufficiency of the Gospel to Meet the Wants of Man*," from John iv. 13, 14. by Rev. Francis Parkman. Oct. 4.

## DR. FLINT'S DISCOURSE.

THE Sermon of Rev. Dr. Flint, occasioned by the death of the late Rev. Dr. Abbot, of Beverly, is just published and may be obtained at this office.

July 19.

## POETRY.

### THE PARTING OF SUMMER.

BY MRS HEMANS.

Thou'rt bearing hence thy roses,
Glad Summer fare thee well!
Thou'rt singing thy last melodies
In every wood and dell.

But in the golden sunset
Of thy latest lingering day,
Oh! tell me, o'er this checkered earth,
How hast thou passed away?

Brightly, sweet Summer, brightly
Thine hours have floated by,
To the joyous birds of the woodland boughs,
The rangers of the sky.

And brightly in the forests,
To the wild deer wandering free:
And brightly midst the garden flowers,
To the happy murmuring bee.

But how to human bosoms,
With all their hopes and fears,
And thoughts that make them eagle wings,
To pierce the unborn years?

Sweet summer! to the captive
Thou hast flown in burning dreams
Of the woods, with all the whispering leaves,
And the blue rejoicing streams:—

To the wasted and the weary
On the bed of sickness bound,
In sweet delicious fantasies,
That changed with every sound:—

To the sailor on the billows,
In longings, wild and vain,
For the gushing founts and breezy hills,
And the homes of earth again!

And unto me, glad Summer!
How hast thou flown to me?
My chainless footsteps naught hath kept
From thy haunts of song and glee.

Thou hast flown in wayward visions,
In the memories of the dead—
In shadows, from a troubled heart,
O'er thy sunny pathway shed!

In brief and sudden strivings,
To fling a weight aside—
Midst those thy melodies have ceased,
And all thy roses died.

But oh! thou gentle Summer!
If I greet thy flowers once more,
Bring me again the buoyancy
Wherewith my soul would soar!

Give me to hail thy sunshine,
With a song and spirit free.
Or in a purer air than this
May that next meeting be!

## MISCELLANY.

### MR. EVERETT'S ADDRESS.

We gave an account last week of the ceremony of erecting the monument to John Harvard. The address on the occasion by Mr. Everett, was highly interesting, and will be acceptable, we doubt not, to most of our readers.

*Address.*

We are assembled, fellow-students, and fellow-citizens, to witness the erection of a simple monument to the memory of John Harvard. It is known to you all, with what ready forethought, our pilgrim fathers provided for the education of those who should come after them. Six years only had elapsed, from the time that Governor Winthrop, with the charter of the colony, set his foot on the banks of Mistic river, when the general court appropriated four hundred pounds, out of the scanty resources at its command, for the erection of a school, or college, at Cambridge, then called Newton. The views of the worthy fathers, at this time, probably did not extend beyond the establishment of a grammar school.

But that Providence, which, on so many other occasions watched over the infancy of America, and gave the right direction to its first beginnings, was vigilant here. In the year 1637 (the year following that in which the school at Newton was established,) the Rev. John Harvard arrived in the colony. As he was admitted a freeman in November, 1637, it is supposed that he came over in the autumn of that year.

This ever memorable benefactor of learning and religion in America, had been educated at the university of Cambridge in England; was a master of arts of Emanuel College in that university; and afterwards a minister of the gospel. But in what part of England, or in what year he was born; where he was settled in the ministry; and what were the circumstances of his life, before leaving his native land, are matters yet unknown to us. We are not without hopes, that in answer to inquiries addressed to the institution in England, where our founder was educated, we may yet derive some information on these interesting points.

The scanty notices, which our early histories contain of him, lead us to suppose that he brought to this country the disease, which soon proved fatal to him. He engaged, however, in the duties of his profession, and was employed as a preacher in the church in this place. But his usefulness in that calling was destined to a short duration. He died on the 14th of September of the year following his arrival, corresponding in the new style to the 26th of September; performing in his last act a work of liberality, destined, we trust, to stand while America shall endure, and with a usefulness as wide as its limits.

By his last will, he bequeathed to the colony for the endowment of the school at Newton, one moiety of his estate, amounting to a sum little short of eight hundred pounds; a bequest which, even in the present prosperous state of the country, would be thought liberal, and which in its condition at that period may truly be called munificent.

This donation gave an instantaneous impulse to the projected establishment. It was determined, by the court, to erect the school into a college. In filial commemoration of the place, where several of our fathers had been educated, the name of Newton was changed to that of Cambridge; and the college itself was called by that of Harvard.

And thus did our worthy founder become the instrument, in the hand of Providence, of effecting the design, which the pious leaders of the colony had most at heart.—Such he was felt to be by his contemporaries. In a letter written by some of them, in 1642, they say: "After God had carried us safe to New-England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government; one of the next things we longed for and looked after, was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches, when our present ministers should lie in the dust. And as we were thinking and consulting how to effect this great work, it pleased God to stir up the heart of one Mr. Harvard (a godly gentleman and lover of learning then living amongst us) to give the one half of his estate, towards the erecting of a college, and all his library."*

The college instantly went into operation, on the footing of the ancient institutions of Europe; and in 1641, four years after the decease of Harvard, sent forth its first class of graduates into the community; men who rose to eminence in the ministry of the gospel, in professional life, and in the public service both at home and abroad. One of the first class graduated at Cambridge, was sent, both by Cromwell and Charles II., as minister to the States General of Holland. One became a fellow of a college at Oxford; two received degrees in medicine at Leyden and Padua; one received a degree of divinity at Dublin; and on one was conferred the degree of doctor of divinity at Oxford, then as now, the greatest academical distinction to which an English theologian can attain. Nor was it without example, that young men were sent from England, to receive their education at Harvard College, within a few years after its foundation.†

With such energy and spirit did our *alma mater* spring into being; and so decisive is the evidence that, even at that first stage of the existence of the college, it furnished an education adequate to every department of the civil or sacred service of the county, and not inferior to that of the distinguished schools in Europe.

But it would belong rather to a history of the college than to an eulogy on its founder, to pursue this narrative. I will only add, that till about the end of the seventeenth century, it remained the only college in America, and consequently up to that period, almost the only source of liberal education accessible to its children, this side of the Atlantic.

It is, then, fellow students, one hundred and ninety years, this day, since the death of the man, who was recognized by his contemporaries as the founder of the most ancient seminary in the country, the College where we received our education. In paying these honors to his single name, we do no injustice to other liberal benefactors of earlier or later times. It is a part of the merit of these, who go forward in works of public usefulness and liberality, that they construct a basis, on which others of kindred temper, who come after them, may build; and awaken a spirit, which may lead to services still more important than their own.

But considering the penury of the colony, the exhaustion of its first settlers, and the extreme difficulty which must, in consequence, have attended the foundation of a college, it is not easy to estimate the full importance of the early and liberal benefactions of the man, whom we commemorate. But for his generosity, the people might have been depressed for the want of the hopes which they built on such an institution, and from the fear of an uneducated posterity; and society might so far have yielded to the various causes of degeneracy, incident to a remote and feeble colony, as never afterwards to have felt the importance of learning, nor made provision for the education of the people; a result, we may safely say, which would have been fatal to the character of this community.

But it was otherwise ordered for our welfare. A generous spirit was guided to our shores for no other purpose, as it would seem, but to dispense the means requisite for the foundation of the college. Less than two hundred years have elapsed, and not much less than six thousand names are borne on the catalogue of the institution, whose venerable walls are indeed a noble monument to their founder. There is a tradition that, till the revolutionary war, a grave-stone was standing on this hill, over the spot where his ashes repose, With other similar memorials, it was destroyed at that period; and nothing but the same tradition remains, to guide us to the hallowed spot. On that spot we have erected a plain and simple, but, at the same time, we apprehend, a permanent memorial. It will add nothing to the renown of him who is commemorated by it, but it will guide the grateful student and the respectful stranger to the precincts of that spot, where all that is mortal rests of one of the earliest of the country's benefactors.

It is constructed of our native granite, in a solid shaft of fifteen feet elevation, and in the simplest style of ancient art. On the eastern face of the shaft, and looking towards the land of his birth and education, we have directed his name to be inscribed upon the solid granite; and we propose to attach to it, in a marble tablet, this short inscription, in his mother tongue:

On the twenty-sixth day of September, A. D. 1828, this Stone was erected by the Graduates of the University at Cambridge, in honor of its Founder, who died at Charlestown, on the twenty-sixth day of September, A D. 1638.

On the opposite face of the shaft, and looking westward, toward the walls of the university which bears his name, we have provided another inscription, which in consideration of his character as the founder of a seat of learning, is expressed in the Latin tongue:

In piam et perpetuam memoriam JOHANNIS HARVARDII, annis fere ducentis post obitum ejus peractis, academiæ quæ est Cantabrigiæ Nov-Anglorum alumni, ne diutius vir de literis nostris optime meritus sine monumento quamvis humili jaceret, hunc lapidem ponendum curaverunt.

And now let no man deride our labor, however humble, as useless or insignificant. With what interest should we not gaze upon this simple and unpretending shaft, had it been erected at the decease of him whom it commemorates, and did we now behold it grey with the moss, and beaten with the storms of two centuries! In a few years, we, who now perform this duty of filial observance, shall be as those who are resting beneath; but our children and our children's children, to the latest generation, will prize this simple memorial, first and chiefly for the sake of the honored name, which is graven on its face, but with an added feeling of kind remembrance of those, who have united to pay this debt of gratitude.

And when we think of the mighty importance, in our community, of the system of public instruction; and regard the venerable man whom we commemorate, as the first to set the example of contributing liberally for the endowment of places of education, (an example faithfully imitated in this region, in almost every succeeding age,) we cannot, as patriots, admit, that any honor, which it is in our power to pay to his memory, is beyond his desert. If we further dwell on our own obligation, and consider that we ourselves have drank of the streams, that have flowed from this sacred well; that in the long connection of cause and effect, which binds the generations of men, as with links of steel, to each other, it is perhaps owing to his liberality, that we have enjoyed the advantages of a public education, we shall surely feel, as students, that the poor tribute, we have united to render to his memory, falls infinitely below the measure either of his merit or our obligation.

But, humble as they are, let these acts of acknowledgment impress on our bosoms a just estimate of desert. Of all the first fathers of New-England, the wise and provident rulers, the grave magistrates, the valiant captains,—those who counselled the people in peace, and led them in war,—the gratitude of this late posterity has first sought out the spot, where this transient stranger was laid to rest, scarce a year after his arrival in America. It is not that we are insensible to the worth of *their* characters, nor that we are ungrateful of *their* services. But it was given to the venerated man, whom we commemorate this day, first to strike the key-note in the character of this people: first to perceive with a prophet's foresight, and to promote with a princely liberality, considering his means, that connection between private munificence and public education, which, well understood and pursued by others, has given to New-England no small portion of her name and her praise in the land. What is there to distinguish our community so honorably as its institutions for general education,—beginning with its public schools, supported wholly by the people, and continued through the higher institutions, in whose establishment and support public and private liberality have gone hand in hand? What so eminently reflects credit upon us, and gives to our institutions a character not possessed by those of many other communities, as the number and liberality of the private benefactions, which have been made to them? The excellent practice of *liberal giving* has obtained a currency here, which, if I mistake not, it possesses in few other places. Men give, not merely from their abundance, but from their competence; and following the great example, which we now celebrate, of John Harvard, who gave half his fortune, and all his books, it is no uncommon thing for men to devote a very considerable portion of estates, not passing the bounds of moderation, to the endowment of public institutions.

And well does the example of Harvard teach us, that what is thus given away, is, in reality, the portion best saved and longest kept. In the public trusts to which it is confided, it is safe, as far as any thing human is safe, from the vicissitudes to which all else is subject. Here neither private extravagance can squander, nor personal necessity exhaust it. Here it will not perish with the poor clay, to whose natural wants it would else have been appropriated.—Here, unconsumed itself, it will feed the hunger of mind, the only thing on earth that never dies; and endure and do good for ages, after the donor himself has ceased to live in aught but his benefactions.

There is, in the human heart, a natural craving to be remembered by those who succeed us. It is not the first passon which awakens in the soul, but it is the strongest which animates, and the last which leaves it. It is a sort of instinctive philosophy, which tells us, that we who live, and act, and move about the earth, and claim it for our own, are not *the human race;* that we are but a small part of it; that those who are to follow us, when we are gone, and those that here lie slumbering beneath our feet, are with us but one company, of which we are the smallest part. It tells us, that the true glory of man is not that which blazes out for a moment and dazzles the contemporary spectator; but that which lives when the natural life is gone; which is acknowledged by a benefitted and grateful posterity, whom it brings back, even as it does us at this moment, with thankful offerings at an humble tomb, and gives to an otherwise obscure name a bright place on the long catalogue of ages.

We stand here amidst the graves of some of the earliest and best of the fathers and sons of New England, Men of usefulness and honor in their generation, are gathered around us, and among them, no doubt, not a few, whose standing in the community, whose public services, and whose fortune placed them, in the estimate of their day, far above the humble minister of the gospel, who landed on our shores, but to leave them forever. But were it given to man to live over the life that is passed, and could the voice of a superior being penetrate the clay on which we stand, and call on the sleepers to signify, whether they would not gladly exchange the wealth, the honors, and the influence they enjoyed, for the deathless name of this humble stranger, they would start up as one man, from beneath the sods that cover them.

We have now, fellow students, discharged our duty to the memory of a great benefactor of our country. In this age of commemoration, as it has been called, it was not meet that the earliest of those, to whom we are all under obligations, should be passed over. Nor is it we, who are here assembled, nor the immediate inhabitants of this vicinity, who are alone united in this act of grateful commemoration. It is not the least of the prerogatives of the intellectual service, that its influence is as little bounded by space as by time. Not a few of the sons of Harvard, in the distant parts of the Union, have promptly contributed their mite towards the erection of this humble structure. While the college, which he founded, shall continue till the latest posterity a monument not unworthy of the most honored name, we trust that this plain memorial also will endure; and while it guides the dutiful votary to the spot where his ashes are deposited, will teach, to those who survey it, the supremacy of intellectual and moral desert, and encourage them too, by a like munificence, to aspire to a name, as bright as that which stands engraven on its shaft:

clarum et venerabile nomen
Gentibus, et murum nostræ quod proderat urbi.

* New-England's First Fruits. Mass. Hist. Coll. I. p. 202. Old Series.

† Johnson's Wonder-Working Providence. Mass. Hist. Coll. new series. VII. 29.

### INTERESTING TO MINISTERS.

Turning over, a few days since, a volume of the Massachusetts Historical Collections, we found the following anecdote in the Life of President Chauncy, written in 1768, by Dr. Chauncy, of Boston. It contains a salutary warning to the writers of sermons, and suggests to them the probable fate of their own compositions. Horace gives some excellent advice as to the disposal of such writings.

"Dissolve frigus, *scripta* super foco
"Large reponens."

As I am the eldest son of Charles, the eldest son of Isaac, who was the eldest son of President Chauncy, I thought his papers properly belonged to me. Accordingly, after I was settled in the ministry, I was at considerable pains to recover them. I could not, for many years, find out which of his sons took possession of them upon his death. At length Mr. Chauncy of Durham informed me they were put into the hands of his father, the old gentleman's eldest son, then living in this country, who kept them as a valuable treasure during his life; but, upon his death, his children being all under age, they were unhappily suffered to continue in the possession of his widow and their mother. She married sometime after a Northampton Deacon, who principally got his living by making and selling pies. Behold now the fate of all the good President's writings of every kind! They were put to the bottom of pies, and in this way brought to utter destruction. I was greatly moved to hear this account of them; and it has rivetted in my mind a determination to order all my papers, upon my decease, to be burnt, excepting such as I might mention by name for deliverance from the catastrophe; though I have not as yet excepted any, nor do I know that I shall.


CHRISTIAN TEACHER'S MANUAL.

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual;* designed for families and Sunday Schools. Vol. I. No. 6.

CONTENTS.

Lessons on the Mind—Attention; Jewish Festivals; On Spoken and Written Language; The Locust; Communion Day; The Rainy Afternoon; Secret Worship; Morning Hymn; Evening Hymn. 3t Sept. 27.

NOTICE.

THE Second Volume of Kenrick's Exposition of the Four Gospels is ready for delivsry at the Bookstore of MUNROE & FRANCIS. Sept. 27.

SECOND EDITION

OF Rev. Dr. LOWELL'S *Discourse,* (on the Trinitarian Controversy) delivered at the Ordination of Mr. Daniel M. Stearns, as pastor of the Church and Society in Dennis.—Just published by N. S. SIMPKINS, & Co. 79 Court-st. corner of Brattle-st. Boston.

☞ Price 12 1-2 cents. Oct. 18.

MILLARD'S TRUE MESSIAH.

JUST received, and for sale at this Office, a fresh supply of the popular tract by Elder Millard, entitled "The True Messiah Exalted." *Seventy five cents a dozen.* Oct. 18.

THIRD ANNUAL REPORT. A. U. A.

JUST published at the Depository, No. 50 Washington-street, the "Third Annual Report to the American Unitarian Association, presented May 27, 8128," with an appendix. pp. 72. Sept. 20.

THIS day published by *Frederick T. Gray,* Boston, and *G. & C. Carvill, New-York,* the

NORTH AMERICAN REVIEW,

No. LXI.

Art. I. The Public Law of Denmark
Danmarks og Hertugdommenes Statsret med stadight Hensyn til dens ældere forfatning ved Joh. Fred. Wilhelm Schlegel.
The present Public Law of Denmark, and of the Duchies, in Connexion with its Past State. By J. F. W. Schlegel.

Art. II. Clarendon's History
The History of the Rebellion and Civil Wars in England, to which is added an Historical View of the Affairs of Ireland. By Edward, Earl of Clarendon.

Art. III. German Universities
A Tour in Germany, and some of the Southern Provinces of the Austrian Empire, in the years 1820, 1821, 1822. By John Russell.

Art. IV. On Bees
The Farmer's Manual, including a Treatise on the Management of Bees. By Frederick Butler.

Art. V. Life of Ledyard
The Life of John Ledyard, the American Traveller comprising Selections from his Journals and Correspondence. By Jared Sparks.

Art. VI. The Life and Writings of Moliere
Histoire de la Vie et des Ouvrages de Moliere, par J. Taschereau.

Art. VII. President Holley
A Discourse on the Genius and Character of the Rev. Horace Holley, LL. D. late President of Transylvania University. By Charles Caldwell.

Art. VIII. Travels in America
1. The United States of North America as they are.
2. The Americans as they are; described in a Tour through the Valley of the Mississippi. By the Author of 'Austria as it is.'

Art. IX. Silk
1. Letter from the Secretary of the Treasury, in Relation to the Growth and Manufacture of Silk.
2. A Treatise on the Culture of Silk By the Counsellor of State De Hazzi. Translated from the German.

Art. X. Wallachia and Moldavia
1. Geschichte der Moldau und Wallachey.
History of Moldavia and Wallachia. By John Christian von Engel.
2. Political and Geographical History of Wallachia.

Art. XI. Our Relations with Great Britain
1. United States, (an Article in the London Quarterly Review.)
2. Message from the President of the United States, on the Claims of this Government and that of Great Britain to the Territoty west of the Rocky Mountains.
3. Message of the President of the United States, relative to the Free Navigation of the River St. Lawrence.
4. Letter from the Secretary of State, on the Northern and Northwestern Boundary between the United States and Great Britain.

Art. XII. Worcester's Edition of Johnson and Walker.
Johnson's English Dictionary, as improved by Todd, with Walker's Pronouncing Dictionary, combined.

Art. XIII. Chinese Manners
Yu-Kiao-Li, ou les Deux Cousines; Roman Chinois, traduit, par M. Abel Remusat.

Quarterly List of New Publications. Index.

Oct. 11. 3t

SCOUGAL'S SERMONS.

"*The life of God in the Soul of Man*" *with nine Sermons by Scougal.*

THIS work is now Stereotyping in this city. The copy, a London edition, of 1818 is found destitute of a few leaves in one of the Sermons; any person possessing a complete Copy of this Edition, who will either lend, or sell it for twice its cost, will oblige by sending it to this office, or to Lyman Thurston & Co. Stereotype Foundry. A Large Edition being about to appear, it is desirable to have all the Sermons of this most pious man. Sept. 27.

DABNEY'S ANNOTATIONS,—No. 2.

JUST published by BOWLES & DEARBORN, 50 Washington-street, *Annotations on the New-Testament,* No. 2; compiled from the most approved critical authorities and designed for popular use. By J. P. Dabney. This number contains 55 pages, and is sold at a retail price of 20 cents. Oct. 11.

DOCTRINE OF THE BIBLE.

JUST published by BOWLES & DEARBORN, 50 Washington-street "The Divine Unity, the Doctrine of the Bible, by an Aged Layman."

"Yea, Lord, I believe that thou art the Christ, the Son of God; who should come into the world." John xi. 27. 3t Oct. 4.

CHAPLAIN AND INSTRUCTOR.

THE Directors of the House of Industry, South Boston, wish to engage a person to officiate in the Chapel on the Sabbath, to visit and converse with the sick, as circumstances may render expedient, and also to take charge of and instruct the elder children during the day. It is expected he will reside at the institution, and employ most of his time in the interesting duties of his office. Those who wish the situation and are influenced by feelings of usefulness as well as by a desire of pecuniary remuneration may make written application addressed to the Directors, at the office, Faneuil Hall, and should they wish an interview with the Directors, may obtain further information from the Clerk of the Board, at said office.

Oct. 11. 4t.



CHRISTIAN REGISTER

ALL communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to DAVID REED, Boston.

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☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity

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